Evangelical Christendom

"Some Biblical Gospels in Christs."

January-March, 1946

The Wider Evangelism—The Uniqueness Of The Gospel*

By DR. MARTYN LLOYD-JONES

THERE is no theme of which I can think which is so calculated to bring us face to face with the vital centralities of the Christian Gospel as that of "The Wider Evangelism." We are confronted during this Week of Prayer by the fact that as Christian people in the modern world, we are but a handful, as it were, confronting a great mass of people, many of whom, perhaps even most of whom, are not only not believers in the Gospel, but have not even heard of the Gospel. The question that arises at once must be this: On what ground have we the right to claim that we, and we alone, have the message which these people need? What is it that accounts for our challenge to the world? What right have we, as we confront the millions of Mohammedans and Hindus, the followers of Confucius and Buddha, and others, to go to them and disturb them in their various religious faiths? Never, perhaps, has it been more important that we should remind ourselves of the sanction that is behind us in everything that we try to do. Never has it been more important that we should know for certain our own authority, and the ground on which we stand. Perhaps one of the greatest dangers in the world in general at the present time is the danger of trusting to a vague, indefinite, nebulous spirit of idealism that can militate, not only against the success of Christian work, but, indeed, against the success in every realm and department of life. Without principles, and without an ultimate authority, no solid foundations can be built. Therefore, what I propose to do in this brief address is to remind you of certain things which, I, at any rate, would regard as absolute in this respect.

(1) There is the uniqueness and the exclusiveness of the Christian message. Our whole attitude towards the non-Christian world should be one of claiming that we have a message which is unique. Our attitude must not be that of a vague eclecticism, or syncretism. Our position, I take it, in the modern world is not that we are prepared to enter into conferences or take part in congresses of world faiths so-called, and bring our particular contribution to the common pool. We claim that "There is none other name under Heaven given amongst men whereby we must be saved." Dr. Moffat translates that something like this: "There is no second name under Heaven given among men." There is only *one* Name in the Christian religion. Whatever may be good in other faiths and religions, we say it is not good enough; and we can confront the non-Christian world with a message which we claim is the one and only true message concerning man and his relationship to God. The time has come when, far from apologizing for our faith, we must challenge the world with it with holy boldness, such as that which characterized the apostles, and the first preachers of the Gospel.

This, obviously, leads me to the question (2) On what authority do we say this? What is our ground for making this unique claim, and insisting upon this exclusiveness of the Christian Gospel? Why are we right to say, with Paul, that "though we, or an angel from Heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed"? On what ground do we say that? Here, surely, we come face to face

* Address given during the Universal Week of Prayer on Thursday, January 8th, 1946.

with the great fact of revelation. And I, for one, am never tired of reiterating the fact that, perhaps, this is the aspect of truth which needs to be emphasised above all others again and again to-day. There has been a fatal tendency during the past hundred years to substitute philosophy for revelation, and to regard even our Christian faith as the result of human seeking, and human endeavour, and human searching. And hence, of course, the whole rationale of so-called Congresses of World Faiths, and all this vague eclecticism, to which I have referred—if our position is that we have discovered certain aspects of truth in our search, while others have discovered other aspects in their quest, it is right that we should pool our common resources and ideas. But that is not our position. We base our entire claim upon the fact that in the Bible we have the Word of God, God's revelation of Himself to man. One of the first principles in our evangelism in those other lands must be that "the world by wisdom knew not God," and, because of that, "it pleased God by the foolishness of preaching," or the foolishness of the thing preached, "to save such as believe." We, therefore, need to remind ourselves that our authority does lie in the Book, that it is final and absolute in its authority with respect to all matters of faith and of conduct; and that we take our stand four-square upon it, and upon it alone. And that, of course, leads us in turn to claim once more the uniqueness of the Person of Our Lord. He is not one of a series; He is not a mere religious genius; He is not to be put into the same category with any other. That is not to disparage great men, but it is to claim for Him that He is altogether apart, the only-begotten Son of God. We rest, therefore, upon the great foundation facts of the Incarnation, and the Virgin Birth. We assert that in Him the miraculous entered into life, and that He stands alone as the one and only Mediator between God and man.

That leads us (3) to consider briefly the nature of our message. What is our authority? What is our message? What are we concerned to do as we confront the non-Christian world? Here, again, I think we must remind ourselves that our concern and objective is not to educate the world. it is not to educate the non-Christian people primarily. We have our culture, a culture which we have derived from Christianity. But our business is not merely to spread Christian culture; it is not to educate the non-Christian people in Western ideas and manners. It is not merely to teach people to view life in its various aspects in a certain philosophical manner. The essence of our message is that men and women need to be changed, need to be converted, need to be regenerated. And, surely, at a time like this, with all the hopelessness, and the sense of frustration, and the increasing scepticism that is characterizing life on every hand to an ever-increasing degree, there never was a time when we needed more to emphasize that great New Testament truth of regeneration. We are not concerned to improve men. We preach that Christ can change men, that He can give them a new nature, and a new start, and a new beginning.

And (4) I think we need to remind ourselves of the power which is behind our message. This is, of course, important, because as you view the world to-day, as you view the life of mankind in this our own land, without going any farther afield, and as you contemplate the teeming millions throughout the world without this knowledge of the Gospel, it is sufficient to drive one almost to despair. How can a mere handful of people influence this vast multitude? What can we do as we confront not only modern science, but the modern scientific attitude towards life? What can we do to compete with the Wireless, and the Cinema, and Literature, and all the various agents that are calculated to undo the work that the Church has done, and to prevent its success in this generation? The answer is we claim that "the Gospel is the power of God unto salvation to everyone that believeth." Never has there been a greater need for us to remind ourselves of the doctrine of the Holy Spirit, His indwelling in the Church, and His invincible authority, and might, and power. I suggest that the greatest tonic needed by the Church at this time is to go back and to read, and study, and dwell in the Book of the Acts of the Apostles. And there again we shall be reminded of how a handful of people, ignorant and unlearned men as they were, were able to do those mighty deeds, because of the power of God that was in them, and that was working through them. Christian people, let us not give way to despair and hopelessness. The God of our fathers is still the same God. Let us put our faith and our confidence in Him.

Headquarters Notes and Centenary Briefs

Ninety-ninth Annual Public Meeting. The ninety-ninth Annual Public Meeting of the Alliance will take place in the Cowdray Hall, W.1, on Monday evening, May 6th, at 6.30 p.m.

Cowdray Hall, a most attractive meeting centre, is immediately behind the premises of Messrs. D. H. Evans in Oxford Street, and close to St. Peter's Church, Vere Street. We hope there will be a large attendance of members and their friends. It is a public meeting in every sense of the word, and young people will be cordially welcomed. Cars at 8 p.m.

In accordance with the provisions of our Articles of Incorporation we have to give notice (to Members of the Alliance only) that the Ordinary General Meeting of Members (only) of the British Organisation, for the transaction of formal business, will take place at No. 30, Bedford Place, London, W.C.1, on Thursday, April 25th, at 12 noon, to receive and adopt the Report of the Council, and of the Auditors, for the year ending March 31st, 1946; to re-elect Vice-Presidents and the General and Executive Councils; and to transact any other ordinary business of the Association. Any member of the Alliance is welcome at this statutory business meeting provided their subscription is not in arrear for the year previous to March 31st, 1946.

In this the first issue of EVANGELICAL CHRISTENDOM for 1946, we announce to our readers the forthcoming Centenary celebrations of the Alliance. These are being planned to take place (in London) over the octave Sunday, October 20th, to Sunday, October 27th. We may say that Headquarters for some time has been agog (although in temporary and confined offices) with the Centenary arrangements; and as finance must play so great a part in them (and the future development of the Alliance), the appointed Appeal Secretary, Mr. A. B. Kent, and a special staff, are losing no time in making public and personal the appeal for £100,000, which has been apportioned as follows:

	£
For Evangelical Reconstruction and Advance—Europe and elsewhere —including relief to oppressed Christians and Jews	25,000
For Evangelism—Home and Overseas	10,000
For Inter-visitation	5,000
For Development of the Alliance at Home and Abroad	20,000
New Headquarters: Acquisition of Freehold Premises and Equipment	30,000
For Literature (Home and Foreign Countries)	10,000
	£100,000

New Headquarters

It is hardly necessary to remind our readers that in June, 1944, the Alliance House, 19, Russell Square, was so badly damaged by a V1 flying bomb as to be scheduled a "dangerous structure," and although we have found temporary accommodation at 30, Bedford Square, permanent and suitable Headquarters for the Alliance must be found. Therefore, a reasonable proportion of the Thanksgiving Fund is being earmarked to provide in due course a new Alliance House, which, please God, will prove a great centre of international Christian unity and enterprise, and will "incarnate" as it were a hundred years of work and witness. We shall not "overhouse" the Alliance. In securing our new premises there must be vision for the future. It is proposed to establish in suitable premises within the London area an International Centre as Headquarters of the Alliance which, in addition to the regular work of the Alliance, would include:

(a) A meeting place for British and International Evangelical and Protestant organisations.

(b) A central meeting place for Evangelical representatives of all countries, with various amenities to such a centre.

(c) An International Information and News Bureau for the reception and dissemination of home and foreign news of Evangelical interest.

(d) A library of Evangelical books and works of reference, and to include a reading-room which can be accessible within stated hours.

(e) The provision of a chamber where meetings can be held, and which will be available for Conferences or Committees from time to time.

Progress of the Centenary Fund

Some substantial gifts have already been received. Progress will be announced regularly, commencing with our next issue. The whole £100,000 could be raised as follows:—

1 Friend	giving	£10,000 = £10,000
4 Friends	,,	£5,000 = £20,000
4 ,,	,,	£2,500 = £10,000
13 ,,	,,	£1,000 = £15,000

20	Friends giving	£500 – £10,000	
40	,, ,,	£250 – £10,000	
100	,, ,,	£100 – £10,000	
100	,, ,,	£50 – £5,000	
100	,, ,,	£25 – £2,000	
100	,, ,,	£10 – £1,000	
200	,, ,,	5 – £1,000	
Smaller gifts totalling		£5,500	
		£100,000	

Please make the financial appeal a matter of prayer. The money is the Lord's and will be used for His glory. God through prayer can move hearts to give, and to give spontaneously, and at once.

A Prayer Fellowship

Centenary plans are so manifold that it is essential that all our arrangements are formulated and carried through in a spirit of humble dependence upon Almighty God. Therefore a Prayer Fellowship is in course of formation, consisting of those who will promise regularly to uplead in prayer all that we plan and undertake. We shall be happy to receive offers of help in this most essential direction from our members and friends. Kindly make a point of communicating with Headquarters without delay.

The Centenary Volume

Its title will be "Goodly Fellowship" (a "Te Deum" setting in the light of the coming Centenary, "the goodly fellowship of the prophets: praise Thee").

The author of the Centenary Volume is the Rev. J. W. Ewing, M.A., D.D., who has for over fifty years been associated with the Alliance and is now a Vice-President.

The cost of this volume will be modest as prices nowadays go (5s. post free). Orders will be executed in rotation, as the issue must be limited. It is not possible to state at this juncture how soon the volume will be available for distribution, but we strongly recommend readers to place their orders right away, so as to avoid any unnecessary rush. This will assist Headquarters.

Other Centenary Publications

Paper has already been secured for a number of Centenary brochures, and beautiful designs have been made. These publications will touch upon many facets of the work and of the Centenary, and will be available shortly, and we feel sure will be awaited and received with much interest by the many friends of the Alliance.

Our Centenary Symbol

After very careful consideration a symbol has been devised for general use in connection with all Centenary literature and printed propaganda. The artist's aim has been to create a dignified pattern symbolising the evangelical work of the Alliance, which, after a hundred years of service, stands on the threshold of new and vast possibilities. "Forward" is the keynote of the symbol, with the "Helmet of Salvation" and the "Sword of the Spirit which is the Word of God." The device is strong in its severity, and mass black, and because of its simplicity will enlarge or reduce well.

Centenary Stamps

Sheets of Centenary Symbol Stamps at a moderate price will shortly be available. Many friends will desire to use these on the backs of envelopes, thus making more generally known the great occasion in the history of the Alliance.

The Centenary Octave

The Executive Council has fixed October 20th to October 27th, 1946, as the Centenary octave. Our plans include:—

(a) Centenary sermons on Sunday, October 20th, and Sunday, October 27th, Westminster Chapel (Dr. Martyn Lloyd-Jones), Wesley's Chapel, City Road, are already fixed; others to be announced.

(b) Luncheon at the Connaught Rooms, London (the birthplace of the Alliance).

(c) Festival Gathering and Pageant in the Royal Albert Hall.

(d) Devotional Service, concluding with united celebration of the Holy Communion.

Foreign Visitors

At the Festival Gathering opportunity will be afforded for witness by friends of many lands, and it has been decided to reserve one day of the octave for their special benefit and recreation. Further information we hope to publish in our next issue.

Meetings

It is the desire of the Executive Council to promote Centenary meetings in all parts of Great Britain (including an All-Round-London campaign), and indeed wherever possible overseas. To this end sermon suggestions and special prayers will be available. Early application for these and other literature should be made to Headquarters.

Church Collections and Sermons

By the time EVANGELICAL CHRISTENDOM is in the hands of our readers a first communication will have been made to clergy and ministers already interested in the Alliance, to help with Centenary Church Collections, either on Sunday the 20th or Sunday the 27th October next; and if possible also to preach a sermon or otherwise make reference to the Centenary

of the Alliance.

It is hard to leave the Centenary arrangements, but we shall hope before the next issue of EVANGELICAL CHRISTENDOM to hear from very many readers, at home and overseas, for we must celebrate the Centenary together, and we can and ought all to rejoice together in the great achievements of the past hundred years, and by self-sacrifice make provision for the wider development of the Alliance in the immediate future, and at a time when its basis, its aims and its grand spirit and message of unity are the greatest need of the churches as of the world. We shall return to the subject in our next issue.

United Nations Assembly. We draw special attention to the Form of Prayer for use while the United Nations are in a conference. The next assembly will be in America, and the Peace Conference, presumably in Paris, and thereafter, at a centre to be determined. The constituent Councils and Committees of the U.N.O. will meet, possibly at The Hague.

Viscount Caldecote's Retirement. This, we are glad to say, is not an announcent of Lord Caldecote's retirement from the World's Evangelical Alliance, with which he has been officially associated for nearly half a century, but we regret that through ill-health Lord Caldecote has felt it right to lay down his high judicial office—latterly Lord Chief Justice of England—which he has filled with so much distinction. Lord Caldecote is a Vice-President of the Alliance, which he has served in various capacities, on one occasion paying a visit to the island of Malta at the request of the Council of the Alliance. Later, when the Alliance figured so prominently in the question of the Revision of the Prayer Book, Lord Caldecote joined Lord Brentford (Sir William Joynson Hicks) as a speaker at great gatherings arranged by the Alliance in conjunction with the National Church Leagues and other bodies. His speeches in Parliament before the final vote was taken greatly moved the House, and, as we believe, largely, under God, contributed to the vote against an unpopular and ill-born measure.

All his many friends will pray that rest and recuperation, in his relief from the heavy responsibilities of his high office, may result in full restoration of his impaired health, and enable the continuance of Lord Caldecote's services to the cause of Evangelical religion.

Rt. Hon. Isaac Foot. For over five hundred years the citizens of Plymouth have met every year to choose their Mayor, or their Lord Mayor as he is now called. This year the choice has fallen upon Mr. Isaac Foot, and we cordially join in congratulating Plymouth, and Mr. Foot, on the appointment. As Lord Mayor of Plymouth, which is Mr. Foot's native city, his time will be fully occupied during this year, especially in the midst of great difficulties in the city of Plymouth created by the war and the results of enemy bombing. We hope our friends will remember him in their prayers. As Hon. Treasurer of the World's Evangelical Alliance Mr. Foot carries this promise of remembrance, and the warm thanks of the Executive Council for past and present invaluable help.

The Centenary Symbol

This is the Centenary Symbol—to appear on all literature and publications. It presents "The helmet of Salvation" and "The Sword of the Spirit, which is the Word of God." The slogan of the Centenary is:

FORWARD!

United Nations Assembly

Call to Prayer and Intercession

The great gathering of Statesmen in connection with the United Nations Organisation can only be regarded as a momentous event in human affairs. It is unique in the sense that fifty-one nations have been willing to come together in conference, and also in the fact that it is an attempt on their part to find a means whereby the world may live at peace. All this is certainly a cause for thankfulness in the possibilities it suggests.

Yet it is not easy for the Christian to know precisely how to pray for it. Here is a conference of men seeking a result which, if it is to materialise, means the control of the natural instincts of the human heart, and the establishment of a spirit of brotherhood and goodwill which will desire the best for all. It is a noble ideal, and the Christian Church must necessarily desire to bring the power of Prayer into conjunction with it. But how best may we pray for an organisation which relies on the strength of man's natural desire and goodwill to accomplish its purpose, when the Church must uphold the vital principle that only by loyalty to God and dependence on Him can the needful power be provided to turn human ideals into realities? It is, of course, essential to remember that some of the assembled nations have differing beliefs from those of the Christian Faith, but there is for many of them at least the outward realisation that a civilisation without God is a building without a stable foundation.

How then shall we pray? While we must not make the great mistake of believing that the peace and goodwill of the angels' song can fully come before Christ is King in the hearts of men, there is much that we can and should bring before God in prayer, knowing indeed that we are bidden to pray for "Kings and all in authority." We can pray that the Divine Spirit may move on the face of these waters, and that the hearts of those assembled may be responsive to His touch. We must pray for our own Statesmen that they may see their special responsibility as representing a Christian nation, and we can pray that what is

happening may be overruled by God for His Glory, for man's good, and the hastening of His Kingdom. Even prayer, as we know, can be hindered unless men are prepared to respond to the Divine influence, but by our prayer we shall have made that response the more possible.

The following are suggested as guides for Prayer:—

For the Assembled Statesmen

O Almighty God, Father of all men, Who in Thy Word has taught us that the Kingdoms of the World are to become the Kingdom of Thy Son, we pray Thee to guide and inspire those who at this time are seeking to kindle the will and desire for peace in the nations of the world. May their minds be receptive to the light and wisdom which comes from Thy Holy Spirit so that the result of their counsels may be for the glory of Thy Name and the benefit of mankind, through Jesus Christ our Lord. Amen.

For Our British Statesmen

O God Who hast given to our Nation and Empire special revelations of Thy truth and hast led us by many paths to the knowledge of Thy Divine purposes in Jesus Christ, keep us, we pray Thee, ever in remembrance of all that we have received at Thy hands, and enable us to rise to the high responsibilities to which Thou hast called us; Give Thy Divine guidance to the Statesmen of our realm now taking part in the conference of the Nations, that in all that they do and say they may seek to be in harmony with Thy mind and will and uphold the standards of righteousness and truth which alone can bring the spirit of peace to men. We ask it for the sake of Christ our Lord. Amen.

For the Countries Represented

Be pleased, O Lord, to look with mercy upon the Nations represented in the Conference of United Nations; Grant unto those who profess the name of Christ Thy heavenly grace that being ever mindful of the meaning of Thy will and purpose, they may seek to uphold those Christian virtues which make for peace and goodwill; and to those upon whom the light of Thy truth has not yet fully dawned, grant all needed wisdom and love that so they may have the vision of those things which are eternal and be enabled to fulfil their part in the bringing to pass of the same. Through Jesus Christ our Lord. Amen.

For the Fulfilment of God's Purpose

O righteous Lord, Who lovest righteousness, look in Thy mercy upon the world of men. Be Thou our peacemaker and create out of our discords a harmony that shall bring peace amongst men. Hasten the day when the government shall be upon the shoulders of Thy Son Jesus Christ, and overrule the present efforts of men that they may be for the glory of Thy Name and the hastening of Thy Kingdom. For the sake of Christ our Lord. Amen.

Issued by the
WORLD'S EVANGELICAL ALLIANCE
(British Organisation),
30, Bedford Place, London, W.C.1.

Religious Freedom

The following letter has been addressed to Members of both Houses of His Majesty's Parliament:

SIR,

On behalf of Christian Churches of this country we have been asked to bring to the attention of Members of His Majesty's Parliament the following statement. For nearly a century (1846-1946) the World's Evangelical Alliance, a representative body at home and overseas, has promoted the furtherance of religious freedom by which is meant, the right of every individual to worship God in accordance with conscience; to have possession of and freedom to read the open Bible without oppression or repression from the State, or from any other political or religious influence; also the right of persuasion and freedom to change one's faith; and freedom from economic and administrative discrimination due to differences of religious conviction, and the right to organise and develop the life of the Church without external interference.

The Prime Minister in a recent letter draws attention to the fact that Article 1 (3) of the United Nations Charter already contains a declaration on religious freedom.

This general agreement of His Majesty's Government with the principles of freedom set forth in the Atlantic Charter and in the United Nations' Charter as agreed upon at San Francisco, encourages us to draw your attention to threats to religious freedom, apparent in varying degrees, not only in parts of the British Commonwealth of Nations, but in foreign countries, and which demand investigation and appropriate action.

As evidence of this, we venture to draw attention to two instances of outstanding importance;—

1. In Malta the controversy between the appointed Civil Government and the representatives of the Roman Catholic Church is of long standing, and the Civil Government of Malta, acting under instructions from His Majesty's Government at home, has never admitted the claim of the Roman Church to exclusive recognition or rights in Malta. That Church has remained disloyal to the fundamental principle of the British Commonwealth of Nations, which guarantees full liberty of conscience and worship to all religious groups, as well as to the individual. Because of this, His Majesty's Government have included in former Constitutions for the Island of Malta a special clause (Article 56) providing for religious freedom for all classes and creeds on the Island of Malta. It is important, therefore, that the Article referred to and contained in the last Constitution should be preserved and, if possible, strengthened, in the new Constitution which is now being considered in accordance with information recently conveyed to members of the House of Commons by the Prime Minister.

While second to none in appreciation of the courage and loyalty of the Islanders, we deplore the way in which the people of Malta are held subject to the dictates of Roman Catholic intrigue and policy. As an instance we wish to draw your attention to the fact that the 'Ne Temere' Decree of the Roman Catholic Church, denying the validity of civil marriages and of mixed marriages, leaves the "legality" of all non-Roman marriages still unsettled (not only in Malta, but elsewhere), not being provided for by Statute Law of the R.C. Church. An obscurantist censorship, too, of books, wireless, cinema and other social privileges, all provide evidence of the curtailment on the Island of Malta of individual liberties as recognised throughout the British Commonwealth of Nations. Quite recently the Archbishop-bishop has attacked the raising of a fund to build and re-equip the Anglican Cathedral as a memorial to members of His Majesty's Forces who lost their lives in the War. This is one instance only of the attitude of deep-seated intolerance which has to be fought, not only on the Island of Malta, but elsewhere where the Roman Church holds sway.

2. In the Americas a great controversy has been raging for over a year on the question of religious liberty in Latin America. This campaign was launched by the Roman Catholic Press of the States on the plea that Protestant Missions in Latin America are subversive of the

good neighbour policy. This intrusion of clericalism into politics is no new thing in the United States where the Roman Church, while giving lip service to democracy opposes all its implications in every possible way by censorship of films, in the Press, by the use of wireless, by opposition to the American Public school, by special school text-books and other devices, all of which challenge the authority of the State in many vital directions. Leading Protestant authorities in the States claim that this recrudescence of clericalism is the *greatest single issue that confronts the Western Hemisphere.* A flood of books, pamphlets and Press articles has proved this subversive propaganda to be unfounded in fact. The underground campaign, however, goes on all the time in support of the Roman Catholic Church's claim for religious freedom for itself wherever it is in the minority, and religious monopoly wherever it has power to suppress competition. *This is what that Church means when it endorses the right to religious liberty.* In all its pronouncements it has to be realised that identical language generally covers completely different meanings.

But it is perhaps in Spain that the worst feature of Roman Catholic use of political influence to destroy or to render nugatory the benefits of religious freedom is apparent. In Spain, after long years of religious oppression under the Monarchy, Protestants enjoyed during the Republican Government full liberty of conscience and worship, and it can be established that Spanish Protestants throughout were, and still are, of the highest integrity and loyal to the State.

Nor in Great Britain is the threat to religious freedom negligible. In spite of the fact that only 4 per cent. of the population is Roman Catholic, that Church, through political and other channels, seeks to exercise a predominant influence on the affairs of this country. The continental intrigue by the Roman Church for positions of influence, in the Press, the film world, the wireless, and in National propaganda, cannot be unknown to you, and we cannot refrain from expressing the deep concern which is felt when observation is taken of the efforts in various ways of representatives of the Roman Catholic Church to extend the political power of the Papal Heirarchy in Great Britain and throughout the British Commonwealth of Nations. All history warrants the conclusion that the predominance of Roman Catholicism is incompatible with the existence of any other form of Christian faith and worship, and is destructive of the rights of conscience and religious freedom of mankind.

All hostility or unkindness towards Roman Catholics as individuals we disavow and disclaim. We entertain, however, an unconquerable aversion to the Papal system, not only upon grounds already declared, but upon the additional ground that it is subversive of fundamental doctrines of the Gospel of Christ, and destructive of religious freedom in the full and real meaning of the term.

In placing before you this statement, with some instances of the struggle for religious liberty throughout the world, the triumph of which will do more to ensure the victory of other freedoms than will anything else, we express the hope that you will exert your influence to strengthen the hands of those within the Christian Churches, and other associations of moral and religious order, so that the noble heritage of Protestantism which, with the Bible, has been at the foundation of the greatness of the British Commonwealth of Nations, may remain and endure unto all generations.

We are, Sir, Yours very faithfully,

HENRY CHELMSFORD,
Bishop of Chelmsford.

A. J. CAMPBELL,
Moderator of the General Assembly of the Church of Scotland.

ISAAC FOOT,
Hon Treasurer; Chairman of Council.

J. CHALMERS LYON,
Hon. Secretary.

H. MARTYN GOOCH,
General Secretary.

World's Evangelical Alliance,
30, Bedford Place, London, W.C.1.

February, 1946.

Prayer—The Uniting Force

Address given at the Bible House, on Friday, January 11th, during the Universal Week of Prayer.

DR. THOMAS COCHRANE

The whole Church is tremendously indebted to the World's Evangelical Alliance for this Universal Week of Prayer. Nothing unites like prayer, and engaging in the primary task of the Christian Church, which is to spread the Gospel throughout the world.

One of the most formative experiences in my Christian life began many years ago—fifty-seven years ago—in the most marvellous prayer-meeting that I have ever attended in any land; it was a small meeting. I was engaged, when I was a student, in my spare time in work in the slums of my native town, amid houses of ill-fame, and scenes of poverty and misery, and every Saturday night seven of us used to gather together for prayer. Prayer unites socially; prayer unites interdenominationally; prayer unites inter-racially. These seven were just ordinary young men. One was a carpenter, one was a butcher, two were bakers, one was a grocer, one was a gardener; and there was myself. And we used to spend two or three hours in prayer, with the open Bible before us. I have seldom had a similar experience all my life, except very occasionally. The Spirit of the Lord descended upon us; and as I looked upon the faces of my companions, I thought of Moses, who had to veil his face because it shone with such radiance.

I can think, too, of the united influence of prayer inter-racially. I think of Dr. Cheng Ching-Yi, one of China's greatest leaders, who was a student of mine in the city of Pekin. I remember after the 1910 Edinburgh Conference travelling with him in various parts of China in order to speak about that Conference. I remember sitting on a hillside in the Province of Fukien; the sun was setting, and there was a golden pathway of light which seemed to lead straight into Heaven. And we sat communing about the work, which is now one of the most amazing in China, carried on by the Chinese—the Border Mission, on the confines of that great country—in answer to prayer.

The kind of sermon that I like best is one that has three distinct elements—exposition; illustration; and experience, especially experience. I think, probably, I am the oldest Christian in this room. I was converted on the 12th of November, sixty-seven years ago; and perhaps, therefore, I may be excused if I indulge in a little reminiscence. I went to the great city of Pekin just after the Boxer troubles, when Pekin was like our own blitzed city here. As for the Hospital there, there was not one stone standing upon another; there was a tremendous heap of bricks in the compound. I remember climbing to the top of that heap of bricks, and looking away north to the beautiful, wonderful yellow-tiled roofs of the palace, and praying an impossible prayer. If anyone had heard me pray that prayer they would have realised that it was, indeed, a seemingly impossible prayer to have prayed. Because in those days China was very different from what it is to-day. Anti-foreignism was intense; conservatism was also intense. That anti-foreignism was so intense that when I went in to see one of my patients in one of the palaces, and was feeling her pulse, her contempt of the foreigner was such that she lifted my hand and wiped her nose on it! Well, as I stood on the top of that heap of bricks I was praying that I might be able to touch the throne of China, knowing that if I could do that it would influence all China.

In 1901—forty-five years ago—we began the first great united educational scheme in, I suppose, any Mission Field. We came together, and we established what now is the great Yenching University, and the great Union Medical College in the city of Pekin. And my share in that began with that prayer, that God would, somehow, help me to touch the throne of China, knowing that to do that would be to touch all China. It is too long a story to tell, even a tithe of it, in fifteen minutes, but to everyone's surprise that prayer was answered, and I had ten thousand ounces of silver given to me by that great imperial lady on the throne of China, the first gift of the kind ever given to such an enterprise. I so well remember standing in front of the oldest throne in the world, and looking upon that able woman, one of the ablest women that the world has ever seen. As I looked at the princes, and others, knocking their heads on the floor to her, I wondered when there would be, what there is to-day, thank God—religious liberty in China. That union of societies in Pekin took about the first step that was ever made towards what we see to-day. And that union and co-operation is extending all over the Mission Field. We see it in South India, where, compared with that first union, four times the number of Missionary Societies are uniting. And if that affects India as it affected China, then we shall have something for which to thank God. Because to-day, India is of tremendous importance. My colleague, Mr. McLeish, has just sailed for India, to spend a year there, in order that he might study the whole situation, and there is none

better qualified to do it than he; and we are hoping great things from that visit.

Never was there such a challenge as exists to-day. When I think of what that union of societies did in the city of Pekin, I realise that it not only affected China, for as I travel in the buses and trams in London I see advertisements of drugs that were discovered and perfected there; not only has that union affected China: it has affected the whole world. My experience of prayer is that God always answers my prayers by giving me what I ask for, or something better. It takes a long time sometimes for God to answer our prayers, because He is thinking in terms far greater than we have conceived. I need not enlarge on the challenge to-day, friends; we all see it, and know it. There are every year about one to two million people entering the Church of Christ in the Mission Fields of the world; but the population in these fields is growing at the rate of twenty to twenty-five million every year. What a challenge! There has been too much planning in isolation. That is the tragic fact in the Mission Field. If only we could heal our divisions, and come together, and plan together, then we should very soon see, not only progress made towards "the conversion of England," but also towards the conversion of the world. The hope, of course, is in these Young Churches that are growing up in the Mission Fields—55,000 of them, thank God; and if we can inspire them, and if they can work together, they are the hope of the future. That is one of the essentials in the way of Christian unity. Prayer is communion with God. I think that is the simplest possible way of explaining prayer, describing what prayer is. And prayer is one of the essentials that makes for Christian unity.

My mind goes back to a Scottish minister, our family minister, and who was one of the most successful soul-winners, and one of the most earnest men of prayer that I have ever known. He was in the habit, as Scottish ministers were—I do not know whether they do it to-day, or not, we do not have as many prayer-meetings as we used to have—he was in the habit of saying from the pulpit on the Sunday: "On Wednesday evening I will be in my vestry to meet anyone who would desire to join the Church. After that we shall have our prayer-meeting." One Wednesday evening an Irish servant girl went in to speak to him. And he had in front of him all his Catechisms, etc. They were very strict in those days. When I joined the Church I had not only to pass an examination by the minister, but two elders came to see me also; I remember shutting myself up for an hour of prayer before they came. Well, the minister began to ask the servant girl some questions, which she could not answer. At last he shut his books; and looking at her, he said: "Mary, do you love Jesus?" And the tears started in her eyes, and she said: "Sir, I could die for Him!" Oh, friends, surely we should all be able to say that to-day. The one essential for Christian unity is that we should recognise all who accept Jesus Christ as Saviour and Lord. We may use different phraseology, but that is the one absolute essential. And any man and woman who accepts the Lord Jesus Christ as Saviour and Lord is my brother and sister. Friends, let us not only be willing to die for Him, but let us be willing to live for Him; to spread this glorious Gospel throughout the world, and to do everything we can to stimulate prayer. Let us try and fulfil the condition for revival. Just think, if in every town the clergy and the ministers got together for prayer, we should see soon a new Pentecost. Let us do everything we can to spread an interest in prayer, that we may experience the abundant answer which God gives to everyone who prays in simple faith.

Common Prayer

"Ye also, helping together by Prayer."
"Unto Him Who is able to do exceeding abundantly, above all we ask or think."

LET US GIVE THANKS—

THAT "the time of the singing of birds is come," and the flowers appear on the earth.

That the Week of Prayer has been so widely observed at home and overseas, and for spiritual issues already manifest.

For the approaching centenary—"Thou shalt remember all the way which the Lord thy God led thee—these hundred years."

LET US PRAY—

FOR the Centenary arrangements, over the octave Sunday, October 20th, to Sunday, October 27th.

For the 90th Annual Meeting of the Alliance in the Cowdray Hall, on Monday, May 6th, at 6.30 p.m.

For the United Nations Assembly (see special prayers elsewhere).

That the conflict between the Arabs and Jews may be peacefully settled, and Palestine be spared bloodshed and unrest. For all Christians, Arab and Jewish.

For the work of the Alliance in countries of Europe, and all its efforts to help those who cannot help themselves.

That the work of the Appeal Secretary may be greatly helped by the generous and widespread response by personal self-sacrifice.

The Plight Of Youth

Address given at the C.M.S. House on Thursday, January 16th, during the Universal Week of Prayer.

The REV. H. R. GOUGH, O.B.E., M.A., Hon. C.F.

"The Plight of Youth" is a depressing subject with which to deal; though it is at present, I am afraid, true that Youth is in a very serious plight indeed.

Let us look at the mentality of young people to-day. One cannot, of course, speak for the young people of the world, of all the different types and nationalities, but one can speak with a certain amount of experience of our own young people. Certainly it is true to say that Youth to-day, in this country, and also, no doubt, in America, is disillusioned. Youth has been brought up in the atmosphere of the philosophy of Humanism, to believe in the idea of the inherent goodness of human nature, to believe in the theory of man's gradual evolution into a Godlike creature. Youth was called to build a brave *new* world; one more effort and the golden age would be achieved. That was the kind of teaching given in our schools, and, indeed, in some of our Churches, and was the unfortunate gift of the nineteenth century to the twentieth century. That idea received a shattering blow with the coming of the first World War, but it recovered and, indeed, gained strength in the years that followed, strengthened by the magnificent ideals of the League of Nations, the various World Peace Movements, and so on; and, in our own country, strengthened by the remarkable rise in the standard of living. All this went a long way to encourage the youth of our land to believe that we were achieving what they were told *could* be achieved. But that idea has now been destroyed ruthlessly with the coming of this second World War. We have indeed been building a remarkable edifice; but this War has shown it to be but a castle in the air; a building with no foundations at all. One cannot help thinking in contrast of Abraham, who "looked for a city which hath foundations, whose Builder and Maker is God!" Youth, then, is disillusioned to-day. They have seen this castle of theirs disappear into thin air; they realise that they have been following "a will o' the wisp."

But youth is not only *disillusioned*; youth is cynical, and that is something that is really serious. I do not know whether disillusionment matters very much. But when disillusionment turns into cynicism, then we are in a very serious state. I am afraid that to-day the youth of this country, and of America also, is cynical. It is cynical about the future; it does not believe in the idea of a lasting peace, or of the possibility of a brotherhood of men. Our fathers at the end of the last War really thought they had fought a war to end war. I do not think you will find a single man in the Forces to-day who has that idea about this War; they are nearly all cynical; they are already talking about the next war; they are in the grip of fatalism, and are already thinking of what is going to happen to their sons when the next war comes.

Youth is also cynical about the condition of affairs in our own land. Our fathers came back from the last war thinking that they would find "a country fit for heroes to live in," but they found nothing of the kind. And their descendants now coming back from overseas are not *expecting* to find here "a country fit for heroes to live in." Many of them are already beginning to wonder how soon it will be before they will find themselves in the gutter selling matches and bootlaces. There is in the minds of many of them a great fear of unemployment. They realise that there will probably be plenty of work for a time, but after the boom, what will happen? They are cynical of all the promises made by political parties. They desire that the Labour Party should be given a fair chance to show what they can do, but I do not think they have got very much hope.

But what is far worse, Youth is cynical about the things that really are the most precious in life. Many of them are cynical in regard to morals; they see no reason at all why they should try to be moral. They are cynical about the sanctity of home life; some of them driven to cynicism by bitter experience. They are cynical even about honour itself. The extract from that letter from the young airman, which was read by our Chairman, did express the view of many young people in those early days of the war; but I am afraid it would not express the attitude and spirit of young people as a whole to-day. And, of course, young people are cynical about religion. Many of them regard it either as some vague theory, deluding feeble minds, or as something which has been invented by unscrupulous people in order that they might have influence and hold upon others.

Youth is cynical about life as a whole; they see no purpose in life. And you cannot blame them, after what has happened during the last two generations. In the Book of Ecclesiastes the Preacher sums up his philosophy of life. After many years in which he had passed through many experiences, good and bad, he

says at the end of his life "Vanity of vanities; all is vanity." The tragedy is that many of our young people are starting life in that frame of mind. They see no purpose in life at all, and no hope for the future.

That, briefly, is the mentality of young people as I see it to-day. It is a depressing outlook, but that is no reason for you and me as Christians to be depressed. Far from it. The old saying is very true, "Man's extremity is God's opportunity." And just because young people to-day are in such a terrible state of mind, the Church has a unique opportunity. We know, through God's grace, that life is not purposeless; that it is not all in vain; that when a life is yielded to Christ it can become richer, and fuller, and of use in the service of God and of man. We know that we have the only message that can save the youth of the world, and satisfy their hunger. It may be just now, in the excitement of returning home, they are not showing all the interest that we would wish. But I believe as the months go by, on the part of very many, there will be a spirit of enquiry. We shall hear them asking: "Can the Church possibly help us? Is there just a chance that there may be something in Christianity after all?" Of course the answer which they will find to that question depends very largely upon the type of Christian that they meet; and that is where it affects us so closely. Supposing they should come into your church or mine, would they find there something that would attract or repel them? Supposing they met us in the street, and had a word with us; suppose they met us in business, knowing us to be Christian men and women, are they going to be attracted or repelled? These young people will not read the Bible themselves; they do not find Christ directly in its pages because they do not read His Word. He can only be made known to them, as it were, through the life of His people. There is our responsibility. I believe to-day that if the Church will seize this opportunity with both hands, we shall see a wonderful turning to God on the part of many of our young people. They are hungry for the truth. If only we can tell them with conviction, and out of our own personal experience of Jesus Christ, they will listen. Jesus Christ Himself said: "I am come that they might have Life, and that they might have it more abundantly." What we need to do is to preach the Gospel with conviction, with certainty, and with boldness. We so often tend to speak about Christianity in an apologetic tone of voice; and young people will not be interested in something about which we apologize. But if they hear someone speak with authority, and conviction, and boldness, then they will be ready to listen. What is needed is a fresh proclamation of the Gospel of Christ in all its fulness. The Eternal Gospel must always be the same, but it can be preached in terms that the young people will understand. They do not understand the meaning of such words as "reconciliation" and "justification," but we can use other words which mean the same thing, and which will bring home to them the Gospel of Salvation for the individual soul, and for the whole world, in Christ.

I have not the time to speak about the influence of the home, and of the schools. But I want to spend a moment or two on the question of present-day Youth Movements, because there are rivals in the field to Church organisations. Though they may not intend to be so. We all know something of the Government plans for the development of youth work. They are magnificent plans, and are actuated by splendid ideals in many cases, and we ought to thank God for them; but they are going to constitute a very serious rivalry, because they are based entirely upon social and moral ideals, and the religious foundations are being left out entirely. Some of you may have been reading about this new plan for increasing the number of Boys' Clubs, as a result of the land given by ex-prisoners of war from the camp in Brunswick, who are determined to start a "Brunswick Club" in London, and hope that it will set going the establishment of many other Boys' Clubs. I received a leaflet about it the other day; it inspired and challenged me. The scheme is magnificent, *but there is no religion in it at all.* The committee that is going to organise the work does not contain the name of a single clergyman or minister. I am not saying that the men responsible for the scheme are not Christian [illegible] we are going to see a magnificent youth organisation built up without a foundation; and that means that in the long run it is doomed to collapse. We have had magnificent youth organisations in our land before; they spread throughout the world; and it was hoped that they would lead to real peace, but they failed. To a large extent they abandoned their original religious basis, and just became social and intellectual organisations. They turned out magnificent men and women, fine characters, the very type that responded so splendidly to the challenge of this war, but they were men and women of fine moral character without being spiritual Christians. These people have identified Morals and Ethics with Religion. They have imagined that Religion could arise from Morals and Ethics, but that is putting the cart before the horse. Religion must be the foundation, and it is only from religion that really Christ-like and spiritual character springs; it comes from union of man with God. I foresee a serious danger in these Youth Movements. This danger constitutes a challenge to the Church. I believe we can, if we will, capture these Youth Movements for Christ, and that the first step is to demand representation on their councils. It can be done if only we will wake up now before it is too late.

Finally, may I just emphasise one point, which I believe to be the most important of all. Youth needs leadership. Youth is not interested in "issues," or ideals in themselves. They want a leader, and they will respond to a leader. We have had instances of this in these past years. It was not Nazism as a philosophy that won the German youth; it was Hitler himself, with his remarkable personality; their following of him was fanatical. There are stories of dying German soldiers, during their last moments of life, struggling in their last, and standing up, and saluting, and saying "Heil, Hitler," and then dropping down dead. To them Hitler was as a god. Or we may think of our Eighth Army—defeated, tired out, badly equipped. And then there arrived on the scene a magnetic personality, "Monty," who changed that defeated and disillusioned army into a happy brotherhood, which "laughed at the impossible, and cried, 'It shall be done.'" And they did it largely because of the influence of one man, and his personality.

And so you and I must not make the mistake of appealing to the youth of the world to "take up Christianity," or to "join the church." The appeal to them should be to *follow Jesus Christ*, a Person, their Leader, their Saviour, their Friend. I believe they will respond to such an appeal. That was the keynote of the wonderful spread of the Early Church. "The Son of God loved me, and gave Himself for me." "The love of Christ constraineth me." Then, I believe, is the message of the Church to-day, pointing the young people of our land to Jesus Christ, the Son of God, and Son of man, Who calls them to follow Him. If Christ is uplifted in that way, there will be a response from them. Let us not make the Christian life appear an easy thing. Young people will respond to the challenge of sacrifice. After the last war an effort was made to make Christianity easy, but men and women do not want a pink and weak kind of religion. They want something that will challenge them. So to-day, point them to the Cross of Christ, to Jesus Crucified for them, and there should be a response to our leadership.

There is a wide gulf existing between the Churches and large numbers of schoolboys and schoolgirls. If that is so, the Churches are primarily responsible for teaching critical of the Bible and Christianity permeates some churches and Sunday schools, but not all. We cannot be too thankful for such influences as the Public school and University branches of the Children's Special Service Mission, with its Scripture Union, also the International Bible Reading Association, the Inter-Varsity Fellowship of Evangelical Unions, the Church Pastoral Aid Society, and other organisations, through which, as we believe, the habit of Bible reading is being inculcated among numbers of educated young men and young women, who are being confirmed also in the faith of the Word of God, and thereby encouraged to withstand the drift from faith which is so prevalent in the wider intellectual atmosphere of university and collegiate life. In this way the narrow outlook of criticism is being replaced by faith, the splendour of the inspiration of service in its broadest and highest setting, the service of Christ and His Gospel.

The Conflict of Arab and Jew in Palestine

The Palestine Question is becoming daily more and more acute; our morning paper is never without some mention of it, and if Palestine is not in the headlines and leader, it is in the correspondence. The writers to the Press are strongly biased, being either pro-Arab or pro-Jew; for the Moslems or for the Zionist. Why must we be so much pro-this or pro-that, and why can we not be like that child who said he loved both his parents "most."

I attended, a short time ago, a debate on Palestine at University College. The Arab representative argued that Palestine belonged to the Arabs because they had been in possession for hundreds of years. The Arabs, he said, while full of sympathy for Jewish suffering and homelessness, could not be expected to bear the whole burden themselves; the little land of Palestine could not hold the fifteen million Jews of the world.

The Jewish spokesman set out to prove the Jews' right to Palestine; it was a land from which the Jews were compulsorily expelled, but for which they had continued to pray during their long years of exile. Individual Jews have continually been returning to Palestine (in fact, there still was a village in Upper Galilee which the Jews had never left).

The Jewish speaker emphasized that it was not their intention to oust the Arab inhabitants, but that there was room in Palestine for all the Jews who wished to return. Let the doors of Palestine be thrown open; they (the Jews) would develop the country scientifically and carry out such projects as the irrigation of the Jordan valley, and the desert would then "blossom as the rose." The immensely energy and material both which are now luxuriant orchards prove what might be done.

The Jews, said another, had already helped the country with their health services, reducing infant mortality among the Arabs; they had also raised the standard of living of the Arab labouring classes and were anxious to help the fellahin (Arab peasants) who were under the cruelty of Arab overlords, now the chief opponents of Zionism.

I sat musing by the fire; I was a child again. Ahmed and I were playing under a stone arch-way in the vicinity of the Temple area. It was midday. The silence was suddenly broken by the muezzin, who, from a minaret high above our heads was chanting appositely: "Come to prayer, come to happiness!" Ahmed is town and there answered the call, and from steps and houses moved past us to the "Noble Sanctuary," the Mosque of Omar.

Ahmed whispered: "My father took me inside the sanctuary and showed me the place where Al Burak halted with the Prophet while carrying him, with the swiftness of lightning, through the upper air, from Mecca to the seventh heaven (Koran xvii). You know that wonderful creature Al Burak, don't you? The horse with the face of a man, emerald eyes like two big stars, and wings studded with pearls and precious stones."

More people were now on the move as we sat there together; those did not go to the mosque in front of us, but separating from the rest turned into the street on the right. It was Friday, the eve of Holy Sabbath, and the Jews, for such they were, were going to the Wailing Wall.

"Ahmed," said I, "let Passover, my father took us to the tall house on the broad stairs, and we sat on the flat roof overlooking the Temple. My father looked long and silently at the sacred place; we saw the tall cypress trees, the Wailing Wall and in the distance the Mount of Olives." (This viewing of the sacred place is done in imitation of Ex. 24, 23 and Lk. 2, 41.)

"Another day my father took me to the Wall itself, the sole remains of our noble sanctuary. God is there, you know. We Jews send little prayers to Him, writing them on bits of paper and placing them carefully in the crevices in the Wall. Nothing can destroy that Wall because God is there. (According to Midrash Tanchuma, the Shekina has never moved away from the Wall.) My father took me there the night when we herald the destruction of Jerusalem. We sat by the Wall and said our prayers by candlelight. Everybody cried, and God was there above us all the time."

Palestine is Emmanuel's land, where the Prince of Peace was born. How sad it is to see that land seething with trouble and discontent. If we could only buy the goats, send scale, and give the two nations a chance to grow and develop as the fig. They need each other and the land needs them both. The Jews could supply the money and modern science and the Arabs the labour market and the middlemen.

Mr. Bevin spoke of Arab generosity; this we misdemeanor can corroborate from personal experience. It is this side of the Arabic character that we want to admire and not fanaticism. We

THE JEW'S WAILING WALL IN JERUSALEM

also want to encourage Jews like Dr. Magnes of the Hebrew University, who advocate a policy for Palestine which must appeal to the moderate Arab and Jew alike. We ought to mention in this connection the contribution to Arabic studies that is being made by the Hebrew University on the Mount of Olives.

Let us as Christians pray for the Arab in Abraham's words: "Oh that Ishmael might live before thee." (Gen. 17. 18.) Let us also pray for the Jews as the Psalmist would have us do: "Pray for the peace of Jerusalem: they shall prosper that love thee."

Do we pray enough for that land? Love and prayer will do more for them than punitive expeditions. God has yet a great purpose to accomplish in and through these people, Jews and Arabs alike.

I think that many will agree with me that in prophecy we are somewhere near Zech. 12, since Jerusalem is becoming more and more "a burdensome stone for all people." One leap more brings us to Ezek. 38, where Palestine having become very desirable, a great people from the north sweep down upon it. There are sufficient indications who "Gog, Mesech and Tubal" might be. During this great tribulation the nation will find salvation not in unity, but in Him "Whom they have pierced."

A Moslem friend speaking to me recently said: "Oh Kasis (Reverend), we must be approaching the end." Asking him for his reasons, he said: "Because men now fly like birds and behave like beasts, and women wear men's clothes." Upon this I said: "We Christians are called upon to 'watch and pray,' believing that He is at the door."

MORRIS SIGMUND SEALE.

DEATH OF THE CHIEF RABBI

By the death of the Chief Rabbi of the United Hebrew Congregations of the British Empire, the Very Rev. J. H. Hertz, the whole country, as well as the Jewish community, loses one of its outstanding personalities. In his young manhood fortune made him as cosmopolitan as anyone could have wished him to be, for he lived in Czechoslovakia, America, South Africa and England. In his later years his fame covered a wider area even than this. He was a man of great learning and one who was not afraid to play his allotted part in public affairs. His adopted country rewarded him by making him a Companion of Honour. It was his vocation to hold a position of leadership at a period when his co-religionists the world over have been labouring under a continuous threat for which there was no reason except unreason and from which no action of theirs, whether sublime or sordid, would relieve them, the former being derided and the latter anticipated. Neither the attempt, on the one hand to render themselves as like as possible to the people among whom they have been living, nor withdrawal, on the other, into closed communities has availed to help them. Even the endeavour to cut themselves adrift altogether and found their own society in a country at least four-fifths empty, has brought against them the injustice and the persecution with which a history longer than that of any other comparable group has made them so familiar. Amid such heart-breaking circumstances the moral stature of Rabbi Hertz grew rather than diminished, and his steadfast personality was easily distinguishable in the storm. His published sermons and addresses manifest the profundity of his sympathy with those who were suffering oppression, and his scorn of the injustice of it. They are instinct with a feeling and formed in a style only known among those who, from youth to age, have been steeped in the language of Rabbi Hertz's spiritual and racial ancestors, the Prophets.

—*The Record.*

EVANGELISM AND THE JEWS

Religious freedom is included among the much heralded four freedoms that we hope are to prevail for all men in our post-war world. It is rather important, therefore, that one knows what one really means by religious freedom and that there be some unanimity of opinion regarding its meaning if its privileges are really to serve all men. At present opinions, definitions as well as practices regarding religious freedom are varied and at times contradictory. Indeed, there is much confusion. This is convincingly revealed in the recent book, *Religious Liberty: An Inquiry*, by Searle Bates. Some time ago a definition of religious freedom, representing the considered opinion of representative Protestant church leaders in America was published. This definition includes and stresses a trinity of rights as follows:—

1. The right of an individual to worship in accordance with his own faith and religious convictions.
2. The right to share and to promote one's faith with others.
3. The right to change one's faith when such change is prompted by sincere conviction and religious experience.

Accepting this definition as valid, let us explore its implications in the field of Jewish and Christian relationships.

It is apparent that religious freedom so defined, includes the privilege and right of evangelism; to share and to promote one's faith, or to change one's faith as a result of sincere religious experience and conviction, are part and parcel of evangelism. Moreover, this evangelism is of universal application, and makes exception of no individual or group. In other words, if we interpret the above definition correctly it includes the right and privilege of the Church to attempt to evangelize the Jews as all others. This is quite apart from any consideration of the methods to be employed which is a separate subject.

—Dr. CONRAD HOFFMAN.

Continental Evangelical Life and Work

Europe in Extremis

Despite all that is being done to relieve sufferers from cold and hunger, the European situation does not at present show anything like return to normal. Devastation and destitution account for thousands, even millions of homeless and churchless people, young and old alike. What can be done to-day does not provide for to-morrow, and reports which are coming from widely separated parts tell of acute present need and invite us all to bear our share of responsibility, not only by compassion and sympathy, but by self-sacrifice in ministering to both bodily and spiritual needs. Reconstruction is a term which needs explanation. It cannot, it does not imply either regeneration or restitution, both of which leave multitudes of war sufferers in Europe in need which not only money can meet. Nor can their clamant needs be met by political agencies, for they are spiritual and individual. It has been pointed out that the great need is for understanding, and that out of understanding must flow the necessary supplies, first of spiritual help, not forgetting the place and power of prayer, and then of material help, food, clothing, and other essentials, the need for which is not only immediate but must continue.

The Pope in War and Peace

A correspondent contributes to a contemporary a strong criticism of recurring reports of the visits of important personages to the Pope. These visits have been and are still recorded in our newspapers with frequent recurrence. The question raised in the minds of many is "Why these visits?" Our correspondent replies:—

"One hoped that such visits might be solely courtesy calls, but recent statements in the public Press suggest that that may not be the case. The Pope's record during the period of this war, and, indeed, for some years before, is not such as to inspire the confidence of the people of this country nor of democrats in any country. Where did the Pope stand in the Spanish War? Certainly not on the side of democracy. Did not the Pope bless the Italian troops on their way to bomb and gas the Abyssinians? Did he make any protest when the people of this country were being bombed to death and their churches—including historic buildings of great antiquity—destroyed? Did he offer protest when Malta, with a population practically all R.C.s, was being bombed to a degree and for a continuous period greater than that of any other comparable area and population? What did the Maltese have to say in regard to the inactivity of the Pope on their behalf? But he did not fail to plead that Rome should not be bombed, the immediate vicinity of the Vatican and his special sphere of influence. Once again, did the Pope protest against the flying bombs launched against this country? No, there is no little evidence to suggest that if, in the merciful providence of God, the tide of war had not been turned in favour of the Allies, the Pope might have been found blessing Hitler, Goebbels, Himmler and the German troops in their hellish work. We are most regretfully led to the conclusion that the Pope is a political opportunist and that he could learn not a little from some, to him unknown, members of his Church, some of whom I have the pleasure of knowing and for whom I have great respect and regard. I wonder what Stalin thinks about it all—that greater leader of a great people—one of our Allies with whom we have made a twenty years' treaty? Millions of democrats who remember the Pope's record will be greatly alarmed if he is consulted in regard to, or is in any way permitted to influence the peace terms. It is unthinkable that he can make a really worth-while contribution to the solving of such a grave problem."

Death of Dr. von Bodelschwingh

The death is announced of one of the great Christians of Europe, a German, but known and honoured all over the world for his remedial work for the mentally and physically disabled and, more recently, for his courageous stand against Hitler on behalf of the infirm whom Hitler would have liquidated.

He was the youngest son of the founder of the "Colony of Mercy," established fifty years ago for epileptics, mentally deficient and incurables.

Before the war Dr. Bodelschwingh was elected Reichsbischof by the Evangelical Church, but Hitler personally refused to accept the appointment, and it was then that a renegade Reichsbischof was set up by the Nazis, who was never accepted by the German Confessional Church.

During the war Dr. von Bodelschwingh was summoned by the Nazis to give up the greater proportion of his patients to be put to death, in accordance with the Nazi programme. Dr. von Bodelschwingh refused to do so, and went to Berlin in order to persuade Hitler's doctor not to allow this. Hitler was infuriated and ordered that he should be arrested by the Gestapo, an order which was never carried out, for fear of an insurrection in Westphalia.

A British chaplain has described the memorial service and the procession to the cemetery as deeply moving. He laid a wreath at the grave on behalf of the British Churches.

Telling of the singing, he states that he will never forget the beautiful singing of the (police) ties. At the grave, he says, "the clergy stood around in ranks, the largest body of clergy he had ever seen in Germany, and the sight was memorable. I have never seen such an assemblage of men who bore the signs of hard fighting; it was really a magnificent sight; one did feel that here was something of terrific strength."

We record the passing of Dr. von Bodelschwingh with greater feeling having, shortly before the outbreak of war, had the privilege of enjoying his hospitality at "Betel," the Bethel Institute, near Bielefeld (known as the "Colony of Mercy"). It was a visit, personal and official, which brings up fragrant memories.

Religious Freedom in Spain The statement by General Franco that "there is full religious liberty in Spain" will not inspire those who know the real facts and their Spain. The law promulgated on June 30th, 1945, does little more than protect Spanish Protestants from being oppressed on account of their personal convictions, and from the obligation to send their children to Roman Catholic schools. While the Protestant Churches can only hold private services, and can undertake no work of evangelisation, the new law enjoins "the profession and practice of the Roman Catholic religion, which is that of the Spanish State (and 'state')) enjoys official protection." The same law provides that "Spaniards can meet together and associate freely for all lawful purposes," it is only "in accordance with the dictates of the law"! This means that Protestants can only meet in private, for "No ceremonies or open-air manifestations other than those of the Roman Catholic Church will be permitted." Political Roman Catholicism has been and is the undoing of this great country, and we can only look forward to the return to a Republican Spain, with all the benefits of freedom for which the vast majority of Spaniards hope and pray.

A Cry from Poland The Council of the World's Evangelical Alliance have received from Warsaw an extended letter of appeal which must be read to be understood. We quote from this communication:—

"Protestantism in Poland was considered as one of the less generous and less known group of world-wide Protestantism, yet it represented the most vital and promising field of labour. However, the War and the terrible suppression of the German occupants, who persecuted with extreme passion the most vivid and deeply religious Churches, have caused the most terrible devastation, personal as well as material. The roll of our Church and Mission workers has become small on account of War and the concentration camps; our Church buildings have been destroyed, especially in the city of Warsaw; our charitable institutions have been entirely burned and blown up. The religious life, formerly blooming in our Churches, presents itself now like that of the desert. The members, who have lost all their belongings, are suffering the utmost. It is therefore necessary that the preaching of the Gospel be combined with rendering to them the material help.

"Above all, there is an entire lack of religious literature, even the Word of God in our native language. We were prohibited from publishing any religious literature during the occupation period, and now we are ruined to such a degree that we are not able to cover the high price of print and paper.

"We have no Church and no Chapel in the capital city of Warsaw which remains whole. Although the authorities are repairing and rebuilding Roman Catholic Churches, none of the Protestant have so far received any help in this respect. All our Mission and Church institutions are completely destroyed, and the members are in a hopeless situation, homeless and scattered all over, pleading for help. The only Protestant hospital in Warsaw, known for its readiness to help not only our members, but Roman Catholics as well, is completely burned down also. We are using all efforts to organise philanthropic work, almost beyond our possibilities. Thousands of homeless children are without food, clothing and shelter, which causes us great pain. From the goods that come over from abroad through the official organisations, we receive nothing. It is essential that we should receive help, not only material help, but spiritual. We are in dire need of moral uplift from messengers and missionaries whom we are waiting to come over to us from Protestant countries. Please pray for us, and for the triumph of the Gospel among our nation. We feel the need of a new breath of the Gospel upon our country—the only saving Power. Like the New Testament Macedonian cry, we stretch out our hands and say 'Come over and help us.'"

The above appeal has received consideration by the Council of the British Organisation of the Alliance, and a reply was immediately sent, assuring our friends in Warsaw and Poland that the Alliance stands ready to help them when this is made possible by the Treasury and official restrictions at present unremoved from the country of Poland.

In reply to this communication a further letter has been received from Warsaw, which includes the following:—

"With real joy and gratitude I read your letter to all the members of the Council of Protestant Churches in Poland. We are thankful to God for the love and the spirit of fellowship which your letter conveys to us. As long as you cannot visit us personally, please support us with your frequent letters and prayers, which we would read together and share with

our fellow believers. The Council of Protestant Churches in Poland, which has sent out the appeal, in fact is the Polish Evangelical Alliance, and we have the same aim which we had before the War when you visited us, in company with Bishop Taylor-Smith and others. We thank you for the annual programme of the Week of Prayer, which we are all glad to receive, and is being translated into Polish. As we have no means of publishing it in print as we usually did, we shall distribute in many self-made carbon copies, and the Week of Prayer will be observed in the name of the Polish Evangelical Alliance. We also thank you for your promise of help, as and when it can be given, and we greet all our dear friends and brethren in Christ."

Swiss Evangelical Alliance — We have received a welcome letter from the Central Committee of the Swiss Evangelical Alliance at Basel. It reports thirty-six local sections of the Alliance in Switzerland, and mentions that a central Conference of delegates from all Switzerland will take place in Basel at the commencement of June. The report of work is most encouraging, and concerns prayer meetings, Bible studies, open-air meetings, and interdenominational services with united Communion. It is intended to celebrate the Centenary of the Alliance in Switzerland, and to include in the meetings the showing of a film entitled "One Hundred Years of the Evangelical Alliance." It is also intended to issue a small book with the same title. A warm invitation for the British Organisation to be represented at this celebration is included in the letter quoted, which concludes: "Our hearty prayers are that God may give us a spiritual revival through the Alliance in all countries, and that God may supply His Holy Spirit for the preparation and the celebration of the Centenary."

Danish Evangelical Alliance — A cordial letter from Copenhagen reporting on the observance of the Week of Prayer speaks of enthusiasm in Denmark for the cause of the Evangelical Alliance, and of the decision to send delegates to the Centenary celebrations in London. A celebration of the Centenary is announced to take place after the celebrations in London.

Evangelical Alliance in Italy — We have received several letters from Rome, notably one from the Moderator of the Waldensian Church Synod, in which the following information is contained: "In Rome the Council of Pastors held three very good gatherings, in the Waldensian, the Methodist, and the Baptist Churches. The Churches were crowded, many people took part in prayer, and the choir of the united Churches sang special hymns. These gatherings have been so blessed as to give the impression of the beginning of a new era of light after an era of darkness."

From another source we learn that the Synod of the Waldensian Church has recently taken place, the first time in four years. Those of us who have attended in past years the inspiring Synod gatherings at Torre Pellice can share the joy of the Waldensian Pastors at the reunion of their pastors after four years of separation. A visitor from Switzerland reports his strong impression of the evangelical spirit of the Waldensian Church, which in its distress is willing to continue its tradition faithfully and with self-denial. He adds:—

"Conversations with pastors and visits to pastors' homes gave me insight into the great, nay, too great, tiredness of the pastors and their wives. Especially in the valleys the terror of war raged in the worst fashion for a year and a half from the German occupation after Mussolini's fall until the withdrawal of the Germans, and all this in addition to the general hardships caused by the war and scarcity of essentials. The population found themselves between the partisans, with whom they sympathised, and the brutal German troops of occupation. Every success of the partisans was marked by exactions from the Germans. The burned houses, numerous executions and other cruelties speak clearly, quite apart from plundering and the removal of possessions and all the live stock. Whereas most of the men disappeared from the villages, the pastors held out. They remained with their flocks, and not only did they suffer boundless hardships in the occupied pastors' houses, but they were continually taken away as hostages under the most severe threats. For eighteen months they stood literally with one foot in the grave. Now that the dreadful tension is over, the reaction is coming. The pastors are worn out, even if they do not admit it, and many a pastor's wife, who kept up bravely all through, is collapsing to-day. But it is just now that the time is coming when spiritual activity ought to start afresh. A new era is dawning. Reconstruction ought to begin. Very many young people who have known no restraints, as well as prisoners of war and deportees returing home, require to be reintegrated into the daily fulfilment of duty, and to find a link with the Churches."

Alliance Evangelique Francaise — We have also received from Pastor Andre Monod, Secretary of the French Branch of the Evangelical Alliance, a most cordial letter, giving a full account of the circulation of the programme for the Universal Week of Prayer in the French language. A thousand copies were circulated in Paris, two thousand copies in parts of France beyond Paris, and the French Missionary stations. For the most distant parts of French possessions the programme was sent by air-mail. The programme was also reprinted in all French religious periodicals, including "La Christianisme."

Reunion Notes

Christianity in England

In a leading article on the subject of "Christianity in England," *The Times* reviews the report of the Commission appointed by the Archbishops of Canterbury and York "to survey the whole problem of evangelism," with special regard to "the needs and outlook of non-worshipping members of the community." We have already drawn attention to the report, a document of over 170 pages, entitled "Towards the Conversion of England." Taken as a whole, it is a valuable document, and the speech of the Bishop of Rochester, in which the report was introduced to the Church Assembly (in November), made a profound impression on the Assembly. In its review *The Times* comments upon some features of the report which will necessitate clear thinking, and says:

"The report is admirably frank. It invites all who value the Christian religion to face unwelcome facts. It insists that religion has become a waning force in our national life, and that the decline of churchgoing is only one symptom of the change. It may even seem to ignore some encouraging modern developments which might be set on the other side of the reckoning. But that in the main it describes accurately the decline of religious faith and knowledge in England can hardly be questioned.

"Clearly, a successful counter-movement 'towards the conversion of England' cannot be the work of a single denomination, and there was no ground for the suggestion that what the Church Assembly contemplated was in effect a recruiting scheme for the benefit of the Church of England. Already in the present month the subject-matter of the report has been considered again by the British Council of Churches at Cambridge, when representatives of almost every Christian body, including the Society of Friends and the Salvation Army, took part in the proceedings. A united effort is necessary if religion is to be given its right place as the basis of national life and made fundamental in the work of national reconstruction. But such definite results require definite action to make them possible, and, to judge from the published account, the Cambridge conference did not advance beyond the stage of discussing general principles. It insisted, as already the report had done, that 'without the participation of the laity the conversion of England is impossible.' Yet it is by the bishops, clergy and ministers that the first steps in a definite campaign must be taken. Indispensible as lay co-operation must be, it cannot free the leaders from their responsibility, and the task of dealing effectively either with popular ignorance or with moral and intellectual problems needs the experience and special knowledge which they are supposed to possess. Perhaps the first step is that they should view their normal work in a new light, seeing themselves to-day as missionaries instead of merely as ministers.

"The work to be done will require much patience as well as energy. Ground slowly lost through many years cannot be suddenly regained by some kind of religious 'stunt.' No encouragement, for example, need be given to the commission's proposal that the Church of England should forthwith spend £200,000 a year on Press and poster advertisement. Christian experience suggests that the way 'towards the conversion of England' lies in realistic and united efforts to influence, by various means according to various needs, the individual lives of the English people."

The Wider Evangelism

We express the hope that the report (which in the opinion of some has an unfortunate title) will not be subjected to discussion so prolonged and prolix that its recommendations and vision will be rendered nugatory. Whatever is practical in the report demands action, and immediate action. But first it should be clearly understood what is meant by such terms as "Christianity" and "conversion." They are not the heritage of any one Church, nor can they be organised, both being dependent upon the wind of the Holy Spirit "which bloweth where it listeth," and apart from which nothing is Christian, none can be reborn or "converted." We commend to our readers the foundation facts of the wider evangelism stressed by Dr. Martyn Lloyd-Jones in our leading article, and in which he says of its message "we must challenge the world with its holy boldness, such as that which characterised the apostles and the first preachers of the Gospel." There was no ambiguity in their witness to the true meaning of the term "conversion."

Revival of the Prayer Meeting

The prayer meeting has been the birthplace of the best things that the Church of God has ever witnessed. The Church was born in a prayer meeting, and every true spiritual revival has had its beginnings in united gatherings of the Lord's people. The prayer meeting is the spiritual thermometer of the Church; and the prayer spirit is the spiritual thermometer and gauge of every Christian life. The first gathering of the Christian Church, when left to itself, after the ascension of the Lord Jesus Christ, was a prayer meeting. It was not a sacramental feast; it was a prayer meeting; and nothing less or more. Left to themselves, together in the

"upper room" the first thing these early Christians did was to get together in prayer. That is what we need to do to-day. If there is to be any spiritual and lasting issue from the call to "the conversion of England" we must have a multiplication of these "upper rooms." And may we add in humility, but with a full sense of the importance and urgency of the admonition—if there is not a prayer meeting in your Church, go to your minister and give him no peace till he has one. If he won't, then have an upper room in your own house, or get one started elsewhere, and meet there. What is wanted in the present urge to evangelism, is not advertisement in the public Press, nor highly scaled organisation, not even a mission to the people, but a mission to the Christian men and women (and to the youth) of England, to stir them up. The time has come indeed when judgment must begin at the house of God. The World's Evangelical Alliance leads the way with its Universal Week of Prayer, but the first week of the new year is not enough, we must all (at home as well as abroad) seek to assure Christians of every denomination of a new realisation of the importance of the prayer meeting, and again lead the way.

A Prayer Meeting in Every Church

The writer was present during the recent Week of Prayer at a unique gathering convened by the Mayor of Kingston-on-Thames, in the Guildhall, the first occasion on which a religious gathering has taken place in this civic centre. It was a prayer meeting, and the Mayor presided. It was indeed an "upper room" gathering, in spirit as in substance. The prayers were spontaneous, and the presence of the Holy Spirit sanctified the meeting throughout. The address (by the minister of Bunyan Baptist Chapel Church, Rev. H. E. Stickler) impressed us deeply, as it must have done all present, being a plea for the prayer meeting, *and for a prayer meeting in every church*. He said:

"If ever the world needed the power of prayer, it does to-day. That is only another way of saying that if ever the world needed the power of God, it does to-day. For it is through prayer that we obtain His power.

"The United Nations Assembly now meeting in London, needs our prayers. Organisation is not enough. As Mrs. Roosevelt said: 'The success of the United Nations Organisation is not something that we can just hope for.' Running through all our schemes and endeavours, we need the Divine purpose and supernatural energy and the Holy Spirit of God.

"This is where Christian men and women can help. This is the work of the Christian Church to supply the spiritual dynamic and direction through prayer.

"Private prayer is powerful and necessary in our lives. Prayer is the essence of all true worship. *But corporate prayer is needed,* Christians meeting together for prayer, not just on special occasions, but constantly; *groups of praying men and women gathered in every church.*

"That is how the Christian Church began. There was an upper room in Jerusalem. There the company of disciples came together for prayer and supplication, not in any set and formal way, but simply, freely and eagerly. And again and again the Spirit of God filled them and overflowed into the world. The results were seen in the boldness and wisdom and power of their witness. From that source—the Spirit through prayer—they were enabled to turn the world upside down.

"That is the need to-day, that we might be filled with the Holy Spirit to overflowing, and in that power put the world right and set it on its feet again. It is a fallen world, a stricken world, a sinful world; and nothing but the power of God and the Cross of Christ can set it right again.

"Every church should have its upper room, a place where prayer is wont to be made. How much could be accomplished by a revival of the prayer meeting in every church of every denomination. It has almost died out. That is one reason for our decline. We must have a worshipping church, a serving church, and a praying church."

Religion and the Nation

This is a burning theme, the more so as we realise the disinterestedness of the Press generally in religious movements, unless they arrest public attention by criticism or scandal, and thus become aids to circulation. We do not believe that great journals are silent upon evangelical news because of paper restrictions, although we admit this handicap in editorial circles. Is it because the masses take no interest in religious movements, and that Parliament only reflects the mind of the nation? As it is, or seems to be, evangelical and philanthropic movements based on witness to the Gospel of Christ and philanthropic movements based on the service of God and the same Gospel attract little or no Press attention, while long accounts, especially of crime, social disorders and events are given that only appeal to the interest of those who care little or nothing for the advancement of national righteousness. And yet we see much to prove that the Faith stands strong amid large sections of our people. The praying Christians are more numerous than many imagine, and they can be the salvation of our age and national life. How can they be rallied to effective action? This is a question which continues to receive earnest thought and action by the World's Evangelical Alliance. We have little faith in the regeneration of England by organisation. Let us return to the spirit of the New Testament, and as we realise that "unum corpus sumus in Christo" means "for me to live is Christ," and to be "in Christ"

means to surrender our powers, and even our means, wholly to the service of God, so we shall help to establish the facts that "righteousness exalteth a nation," and that salvation from sin in the individual is the best preparation for real social service, and the advancement of true religion in our national life.

Criticisms of the Creeds

A good deal of publicity in the secular Press has been given to the subject of religious education by reports of the recent conference of Educational Associations, held at King's College, London. The headmaster of Malvern College, speaking on the Christian vocation of the teacher (as reported), said:

"If people were as ignorant of the laws of England as they were of the principles of the Christian faith, he said, they would rapidly find themselves in prison. We regarded it as an elementary duty of the ordinary citizen to know the main laws of his own country. Surely it was the elementary duty of the ordinary Christian citizen to know the main laws of Christianity. That was something that ought to be tackled at once. He was convinced that one of the greatest stumbling blocks to a much more general understanding of Christianity was the language of the creeds.

"Let me say at once," he continued, "that the creeds contain imperishable truths essential to Christianity. We must stand by them or risk the errors of heresy. But the creeds are unsuitable for our present-day purposes in several ways. First, some of the language is out of date, not because it is obsolete or archaic, but because it is pictorial, and we no longer use the same pictorial language for ordinary purposes of simple explanation. For instance, the phrases, 'He descended into hell,' 'He sitteth at the right hand of God,' 'The resurrection of the body,' are, of course, clear in their meaning to anyone who has the knowledge to interpret them, and can be stated with full conviction. But by ordinary people, and especially by young people, they are taken at their face value, and are therefore gravely misleading.

Secondly, the creeds were too difficult and profound for beginners; and, thirdly, they contained only a selection of the great truths of God and man. A short restatement of the fundamentals of the Christian faith, in language appropriate to an affirmation of that faith by modern people, was an urgent need and a major task of the Church."

Dr. Hensley Henson's Reply

Bishop Hensley Henson, replying to the address of the headmaster in the columns of *The Times*, said:

"I do not see any sufficient reason for the statement that 'the creeds for our present-day purposes are so gravely unsatisfactory,' but purposes must be rightly understood. The creeds are not primarily designed for the instruction of non-Christians or children, but to serve as public affirmations of fundamental Christian belief, and as integral elements of Christian worship. They need to be supplemented, and always have been supplemented, by catechising and preaching; and their value will assuredly be conditioned by the quality of these didactic instruments. Reasonably interpreted and rightly understood, the ancient creeds are, for many important reasons, incomparably superior to any substitute which the inventive ardour of modern divines and pedagogues can provide. Indeed, I must needs think that the attempt so to provide a modernized version of the Christian faith is mistaken, mischievous and unnecessary.

"It is mistaken, because it assumes a false diagnosis of the problem of modern unbelief. The causes lie far deeper than misunderstanding of the 'pictorial' language of the creeds. It is mischievous because it accords with and seems to justify the flimsy pretexts by which those who reject the claim of Christianity are not rarely accustomed to excuse, and even justify, their rejection. It is unnecessary, because instructed Christians find no difficulty, and those who are not yet instructed will have the difficulty explained and removed by competent teachers. In addition to these considerations, there is the ecclesiastical effect of substituting a novel modern composition for the venerated, immemorial and authoritative formulations of Christian faith.

"The headmaster is quite explicit on the essential character of these creeds, which yet he would desire to see devised. 'Let me say at once,' he told the conference, 'that the creeds contain imperishable truths essential to Christianity. We must stand by them or risk the errors of heresy.' None the less, for teaching the young he would set them aside. It is however, precisely because the creeds enshrine the fundamental truths of the Christian revelation (which, I apprehend, are properly identified with those 'principles of the Christian faith' on which Mr. Gaunt so justly placed emphasis) that they originally secured and have ever since retained, the acceptance of the Christian society. To set them aside as unsuitable or misleading, because perilously 'pictorial,' could not but have the effect of weakening their authority within and without the sphere of Christianity. Moreover, it would add another, and most formidable, factor to the divisive forces which now discredit and enfeeble the Christian Church as a whole."

We must all feel grateful for this defence of the creeds of Christendom, exposed as they are to-day to attacks within and without the visible Church. The central facts of Christianity must be preserved, as definitely true, and we see no hope for the future if such facts as the Virgin Birth and the Empty Tomb are left open

questions in religious education, or for the authorised exponents of Christian Truth.

The United Nations Assembly

The issue by the Council of the World's Evangelical Alliance of a short Form of Prayer for use during the sessions of the United Nations Assembly will be approved by all who realise how much Peace depends, not only upon the decisions of the Assembly, but upon the recognition of its need to recognise the need of Divine guidance in its deliberations. The King, in his speech at the state banquet, emphasised that it is "by God's grace" that his people "have been able for a long period to enjoy both freedom and order," and in urging the need for the exercise of comprehension, patience and tolerance used the phrase, "I pray that these qualities may be granted to us." Nevertheless, the Assembly proceeds (as did the League of Nations) in its deliberations without official recognition of God as the supreme ruler and judge of mankind. A suggestion that at least the opening ceremony should be preceded by a mutual recognition of the Divine authority was not adopted. It remains for the Christian Church in all lands to make its voice heard calling all nations to accept and obey the sovereignty of God and His laws of justice and mercy. We must daily pray "Give peace in our time O Lord."

In Defence of Martin Luther

Unwearying efforts are being made by Roman Catholic writers to discredit the Reformation by casting obloquy upon Martin Luther and other Reformers. Evidence of such writings has been provided by the pamphlet entitled "Martin Luther: Hitler's Spiritual Ancestor." It is by Peter Wiener, a master at Stowe School, Buckingham. A devastating reply to this scurrilous pamphlet is now available, and we can advise all readers to obtain a copy (3s. 6d. from our Publication Department). The author is Rev. Gordon Rupp, and we include a brief review under "Books Worth Reading." It is essential that all who value religious freedom should refresh their memories concerning the leading events and personalities in the history of the Protestant Reformation. The issues from the war with Germany renders a re-study of Luther and the Reformation in Germany desirable and necessary. A contrast of Reformation principles with the false teachings of earlier and later German philosophers and pseudo-theologians not only serves as a reminder of the blessings which, under God, were recovered through the Reformation, but furnishes further evidence to refute the calumny that Luther was or could be "Hitler's Spiritual Ancestor." Luther's doctrine meant logically the annihilation of Rome's whole doctrine and sacramental system. It will yet, under God, prove to be a decisive factor in a new Reformation in Germany.

The Ireland We are all interested in Ireland, that is to be and many wish they were Irishmen! Howbeit, most might prefer to be citizens of Northern Ireland, until—until what? We have been reading with deep interest the reply to this question by Rev. F. C. Gibson, B.A., D.D., Superintendent of the Irish Mission. We quote Dr. Gibson as follows:—

"No one who truly loves Ireland, the land of our birth or our adoption, can remain indifferent to what is now taking place in it.

"'Our father's sepulchres are here,
And here our kindred dwell,
Our children too; how should we love
Another land so well.'

"Can any of us thoughtfully consider what is now happening in Ireland, without realising the seriousness of the times through which we are passing in the history of our country and in the life of our Church? It is not merely that our future, politically, is at stake, but that the very existence of our Evangelical Faith is in jeopardy. We cannot fail to perceive in our midst tendencies which, if unchecked, may lead to momentous changes affecting our life politically and religiously for generations. Under these circumstances none of us dare stand aloof nor can we free ourselves from our responsibility, not merely as members of the Church of the Reformed Faith, but as Christian citizens. It is surely our bounden duty to do all in our power to free our country from those evils which in the past have divided Irishmen into rival camps, kept our land in a state of unrest; and have been destructive of its highest interests.

"Of one thing we are all convinced, whatever our political outlook and denominational convictions may be, and that is, that the real root of the trouble in Ireland lies in the fact that for generations the Bible has been a forbidden Book to our Roman Catholic fellow-countrymen, and in recent years a forgotten Book to great masses of our co-religionists. The supreme hope of Ireland, as of the whole world, lies in a return to Biblical Christianity, as expressed in the life and teaching of our Lord, and as revealed in the Scriptures. Only in so far as the Bible gets its rightful place in the homes of Ireland, irrespective of class or creed, and in the character and life of the Irish people, will our land be what we pray it may yet in the providence of God become. Can we therefore conceive of any greater service that we can do for our native land than to endeavour by God's grace, through the agency of the Irish Mission, to place the Bible in every home in Ireland, and to encourage those who possess it to study it intelligently every day?

"If this is true, undoubtedly, the most hopeful thing in the present situation is the very remarkable change that has taken place in the attitude of many of our Roman Catholic fellow-countrymen towards the Bible."

World Mission Notes

The Week of Prayer and the Mission Fields

The Universal Week of Prayer enters upon its Centenary in January, 1947. Since the Ladies Missionaries, in the early years of its history, petitioned the British Organisation of the Evangelical Alliance to extend the scope of the Week of Prayer to the missionary fields of the world it has increasingly become a missionary asset, and to-day it has the co-operation of all Missionary bodies in this country and overseas. The January issue of the *International Missionary Review* pays tribute to this in an article on the Universal Week of Prayer by the Bishop of Rochester. As we write, reports from widely separated centres of missionary activity are reaching headquarters in London, and we include under "World Mission Notes" some of these, only regretting the restrictions on paper and space which preclude a wider survey.

The Week of Prayer on Board the S.S. "Strathnaver"

First we have a communication which reaches us as this magazine is going to press. It is a spontaneous communication from a party of missionaries en route to India, the signatures to which speak for themselves, headed by Rev. Alexander McLeish, of the World Dominion Movement, who, accompanied by Mrs. McLeish, has gone to India for a year to make a survey and report on Indian missions in general. We owe much to Mr. McLeish, who was responsible for the preparation of the programme for the Universal Week of Prayer, 1946, which has received universal approval, and, under God, has resulted in prayers, in many languages, the issues from which can only be known in eternity. The "Strathnaver" message is as follows:—

S.S. "Strathnaver," en route to India, January 14th, 1946

"We the undersigned desire to let you know how much we have appreciated and benefited by the Universal Week of Prayer meetings held on board this ship, the "Strathnaver," en route for India. We feel ourselves to be a connecting link between West and East as we held these meetings between Port Said and Aden. We pray that at this serious juncture in world affairs this Universal Week of Prayer may open up new possibilities under God for a disillusioned world."

(Sir) Henry Holland.
Alexander McLeish,
Church of Scotland, Neemuch.
T. R. Foulkes, *M.M.S., Rangoon.*
Hoon D. Wilson, *S.P.G., Rangoon.*
J. E. Manton, *S.A., Madras H.Q.*
R. McLeish, *C. of S., Neemuch.*
E. Thrupp, *B.M.S., Palwal.*
J. Beddie, *B.M.S., Bhiwani.*
E. J. Drayton,
St. A. C. Homes, Kalimpong.
Muriel, Sister, O.M.S.H.
Oxford Mission to Calcutta, Bengal.
R. Rosevear,
St. Stephen's Hospital, Delhi.
Margaret Cowling,
New Patna, Bihar.
Isabel Dreghorn,
C. of S., Bengal (Cossipore).
Nan Eames, *M.M.S., Fyzabad, U.P.*
Christina Watson,
C. of S., Sialkot, Punjab.
J. Ellen Jones,
Welsh Presb. Mission, Assam.

The Week of Prayer at Tiberias, Palestine

Rev. G. L. B. Sloan writes:—"You will be glad to learn that we had a blessed and uplifting time in our prayer meetings this year. They were held each evening in the Prayer Room of the Hospital, and there was an earnest spirit of supplication. In these days of so much political strife and tension in the Holy Land it was an encouraging sight to hear Arabic and Hebrew-Christian brethren lifting up their voices in prayer for one another. I think it was a wise move to vary the range of topics this year, and especially to strike the personal note. It is so easy for us to pray generally for the salvation of the world and overlook our own responsibility for witness in the spot where the Lord has placed us. I thank you for sending the Hebrew programmes. These play a useful part. Many a sincere Jew will be afraid to come to a prayer meeting, but he will use the programme for meditation and private prayer at home. My colportuer, Mr. Glaser, who called on many Jews with the Hebrew programmes, tells me of the friendly reception which he had everywhere, and of the interest which the Jews showed in the idea of a Universal Week of Prayer, an idea quite new to them.

"You are doubtless reading in the newspapers these days of the unrest in Palestine. There is a fair amount of tension, but the country is much quieter than most reports would suggest. Here, despite the so-called 'boycott,' Arabs and Jews mix with each other and trade with each other on friendly terms. The Jews are nervous and upset and feel that the whole world is against them. They have made up their minds in advance that the Commission of Enquiry is going to be unfavourable to them. It most certainly will be un-

favourable to their extreme political demands, but this may be a good thing if it exposes the bankruptcy of extremist politics and makes them realise that the only way to peace and happiness is the way of friendship and understanding towards others. It will certainly be good if it drives home to them the lesson that salvation cannot come to them through politics or any human manœuvres, but only through Him Who was sent to be their Messiah and Saviour.

"There are signs that some are thinking deeply. I am having correspondence just now with a leading Jewish thinker. He says that whereas he had hitherto shared the idea that man was progressing steadily to perfection, when sin and all the darker things would automatically disappear, now he has been driven to the conviction that there can be no hope for the future of mankind unless the question of sin is seriously faced, and he has come to see that there must be a great deal of truth in the Christian teaching on original sin. Among the young Jews in the communal colonies there is discernible also a hungering after some kind of faith. This comes out sometimes in an interesting way. The day after Christmas I met some friends from one of the Jewish communal colonies. They asked: 'Where were you for Christmas? Were you at Bethlehem?' I replied that I had been busy with my services in Tiberias. They said, 'Ah! Then we are one up on you! We sent two of our comrades specially to Bethlehem for the Christmas service! It seems that this year we honoured Christmas more than you!' One should not, of course, read too much into this, but it does indicate an interest in religious things and a seeking after truth."

The Week of Prayer at Aden—Arabia

Lieut.-Col. the Rev. A. H. MacGuffie, M.B.E., Church of England Mission, Aden Colony, reports:

The Universal Week of Prayer was observed in Aden as outlined in the World's Evangelical Alliance invitation. All churches, missions and Christians of all denominations co-operated. Special sermons were preached in the churches on Sunday, January 6th, on the topics suggested in the invitation. Services were held in the churches during the week as follows:—(1) Monday, January 7th, 1946; Keith Falconer Church (Church of Scotland), Steamer Point, Aden. (2) Wednesday, January 9th, 1946: Christ Church (Church of England), Steamer Point, Aden. (3) Friday, January 11th, 1946: St. Mary's Church (Church of England), Crater, Aden.

It was decided that the topics for Tuesday, January 8th; Thursday, January 10th, and Saturday, January 12th, should be taken in a combined devotional retreat on Saturday, January 12th and Sunday, January 13th, with all the missionaries in the Aden Colony jointly co-operating, and other Christians by invitation. A copy of the programme of the retreat is enclosed. The attendances at the church services were good, and twenty-five took part in the retreat and were of seven different nationalities. At one of the church services eight different nationalities were represented. The intercessions outlined in the invitation were generally followed. At each of the three sessions of the retreat there was a time for free prayers following the second speaker.

At the church service on Monday, January 7th, the extent and needs of the non-Christian world were brought before us. On Wednesday, January 9th, the quality of Christian living was impressed upon us as based on the Beatitudes. We also joined in a Litany with the response "Most Holy Redeemer, Friend and Brother, may I see Thee more clearly, love Thee more dearly, and follow Thee more nearly." At the church service on Friday, January 11th, the united Church, rather than the divided Church, was brought before us, how it enfolds all races and nationalities and knows no barriers, "All one in Christ Jesus," and it was for this we prayed.

At the first session of the retreat, with the subject "Wider Evangelism," it was brought out how that it was "Not by might, nor by power, but by My Spirit," saith the Lord of Hosts, that these things are accomplished, and therefore in God lay our hope for this great blessing.

At the second session the subject was taken as "The Call of Youth" rather than "The Plight of Youth." The first speaker brought out the world-wide nature of this call and the "Our Call to Youth." The second speaker brought out that our generation is largely responsible for the plight of youth to-day, as character in youth is formed largely by imitation of elders.

At the final session the subject taken was "Rededication of Ourselves" rather than just "Ourselves." The first speaker brought out that it was for the great purpose of God to meet the needs of the world as outlined in the prayer topics for the Week that we were to re-dedicate ourselves. The second speaker brought out clearly the hindrances to a fully dedicated life for God. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thy neighbour as thyself," and anything in the life which in any way hindered this, should be cast out. The basis of a completely dedicated life was perfect love.

Finally a corporate service of Holy Communion was held in the Mission Chapel of the Church of Scotland, all denominations participating.

For us in Aden Colony the Universal Week of Prayer has been one of much blessing and inspiration, and has greatly strengthened our

faith in Him Who " is able to do exceeding abundantly above all that we ask or think," and in Him is our sole hope for the future of the world.

It is proposed to follow a similar procedure in Aden for the Universal Week of Prayer in future years.

The Week of Prayer in Congo

A letter from Rev. H. Waitelin Coxill, General Secretary of the Protestant Council of the Congo, says: " Attention was drawn to the Universal Week of Prayer in a circular sent out to all mission stations in Congo, to all personal members of the Congo Protestant Council, and subsequently the topics were given to all stations. I have been able to have the Week of Prayer topics translated into Lingala, our most widely used native language, and have had this translation printed and sent out by hundreds, to all stations where it could be used."

Week of Prayer in Central Tanganyika

In a letter from the Bishop of Central Tanganyika, Dr. Chambers, says: "The war has helped to break down isolation. The men who have been away in various countries with the Forces learned many things, and the Christians among them especially will now pray with much greater understanding. For many of the women, too, the range of prayer is widening as they pray together in groups. Many of our Christians will be observing the Universal Week of Prayer in their various churches, some just mud and stick. I wish I were leading one of them. Truly the glory of the Lord will be manifesting itself in their midst, as I know it will be in many other places this week. We do appreciate the fellowship we are able to have with you, and with other countries through this Universal Week of Prayer."

Christian Ministries in Egypt

From an extended report we have received from Egypt, it is clear that the question of religious liberty is a matter of first importance to all Christian forces there, which are facing the solid block of Moslem influence, which discriminates against non-Moslems by its declaration in Article 149 of the Egyptian Constitution that " Islam is the religion of the State." This matter cannot be discussed here, but it is a subject for prayer that those concerned with Christian missions in Egypt may be granted courage and wisdom in facing a problem of particular importance to everything Christian in the Near East. We can quote as follows from the letter received: " The article of the Constitution which states that ' the religion of the State is Islam ' is quoted as justifying the Government's policy of discrimination against Christians. Government policy, the attitude of Moslem officials, and the trend of public opinion, combine to deprive the Christian of his rights. It is with considerable apprehension that the Christian community faces the future. . . . A special responsibility rests upon Great Britain for the protection of minorities in Egypt. . . . The local British authorities are sympathetic, but plead that the British Foreign Office has laid down a policy of non-intervention in religious matters, except in so far as the terms of the Montreux Convention are at stake. This seems unreasonable in the light of the other grounds on which Great Britain feels justified in making representations to the Egyptian Government, and in view of the special responsibilities towards minorities which Great Britain has incurred. What is needed is a much stronger policy on the part of the British Foreign Office in the interests of justice and humanity, as well as of future peace. The issues for which the war has been fought are as much at stake in Egypt as in any other part of the world."

Solving to Bellikpapan

Some of our readers may wonder what this means. We alleviate their suspense by stating at once that it is the title of No. 9 of the War-Time Survey Series published by the World Dominion Press, and edited by Rev. Alexander McLeish. It is the title of a pamphlet packed with information concerning some little known islands of the Indian and Pacific Oceans, and is the record of a missionary journey which Mr. McLeish made through the Netherlands Indies on the eve of war. We must content ourselves with the mention of this enlightened and enlivening pamphlet, although we should wish to quote from its pages the conclusions arrived at by Mr. McLeish, and some of the statistics which he gives concerning Christian and missionary populations and influence. There is need of a great increase of the missionary force in the Netherlands Indies, in which there is a total Christian community of over 2,000,000 souls who, however, only form 4 per cent. of population where work is permitted.

Prayer and the Mission Fields

A little publication of great value, entitled " Watchers' Prayer Union Handbook, 1946," is in our hands. It is published by the London Missionary Society in association with their widespread work, and is edited by Miss New, who for many years now has served the L.M.S., and is in particular the hon. secretary of the Watchers' Prayer Union. We have seldom seen a publication directed entirely to the subject of prayer so splendidly contrived and readable. We note with interest that in its pages, and its call for prayer, the work of other societies is not forgotten, and we are grateful and thankful that the mention of some of these includes the World's Evangelical Alliance, which, we can add, for a century now has been warmly associated with the L.M.S. and other missionary societies in the work of missions.

Book Reviews

A DOCTOR IN MANY COUNTRIES. By Claud F. Fothergill. (Pickering & Inglis. 7s. 6d. net.)

It is not possible within the limited space at our disposal for reviews to say all we should wish to say in recommendation of this remarkable and unique volume. Its range of appeal is wide, its claims of the scientist, for Dr. Fothergill has attained high honours in the medical profession; to the sportsman; for our Author is a much "experienced and travelled member of the Alpine Club and the Swiss Alpine Club; to the Christian, for the Doctor writes in his "Author's Preface": "It has anecdotes of sufficient interest to appeal to anyone good enough to read them. My chief object, though, in writing this book has been a spiritual one. I make no disguise about ethics." Dr. Fothergill (who is a devoted Member of the World's Evangelical Alliance) has been responsible, in an honorary capacity, for a number of years for an unique organisation called the "Camps and Tours Union (C.T.U.)," which exists, shall we say primarily, for spiritual work, in other words, personal evangelism. This volume is therefore "an exciting adventure from cover to cover," in the narration of which numerous and beautifully produced illustrations, some in colour, illumine the subjects and fulfil the inner meaning of the Psalmist's words: "I will lift up mine eyes unto the hills, from whence cometh my help; my help cometh from the Lord, who made heaven and earth." This is not only a book of adventure and anecdote, it is a missionary volume—in two senses, for the C.T.U. carries a strong missionary background, and this book, in any household, lent round to neighbours, or as a presentation volume, can be, under God and in the power of prayer, the agent of conviction and conversion. *A Doctor in Many Countries* may be difficult to obtain in isolated parts where EVANGELICAL CHRISTENDOM circulates and is read. As far as copies are obtainable we shall be pleased to supply it post-paid from our Publication Departments at the published price.

MARTIN LUTHER—Hitler's Cause or Cure. By Gordon Rupp. (Latterworth Press. 3s. 6d.)

If the World's Evangelical Alliance has been directly or indirectly helpful to the publication of this volume we may be devoutly thankful. The Author, Rev. Gordon Rupp, is to be warmly thanked for his timely and devastating reply to Mr. Peter F. Wiener, whose recent pamphlet, "Martin Luther: Hitler's Spiritual Ancestor," portraying Luther as a moral pervert, an enemy of democracy and of true Christianity, has shocked Christendom. We commend Mr. Rupp's reply even to those who have not read Wiener's pamphlet, of which Mr. Rupp states: "It is possible that the motive behind Mr. Wiener's book is more than disinterested concern for the state of Lutheranism in England. Is it perhaps an attempt to discredit German Protestantism by vilifying Luther, and to entangle the Confessional Church in the denigration?"

ROBERT LOUIS STEVENSON—An Englishman's Re-Study. By Henry J. Cowell. (Epworth Press. 4s.)

This volume is a tribute as well as a defence, and we may add a powerful defence by one who writes with authority and inner knowledge, having studied his theme long and deeply. Was R.L.S. an orthodox Christian? Was he Protestant or Roman Catholic? Will Stevenson live? In a Foreword the Rt. Hon. Isaac Foot says: "We have had books about Stevenson's attack and defence, eulogy and depreciation. For myself, having read every scrap of criticism I could lay my hands on, I feel we should be grateful to those who do not share our affection for the man or our admiration for his work." There will be fortunate who can obtain a copy of Mr. Cowell's biography of R.L.S. (We believe a second edition is projected.)

THESE REMARKABLE MEN. The Beginnings of a World Enterprise. By John A. Patten. (Latterworth Press. 7s. 6d.)

Our regret is that in limited space we are unable to do justice to this "remarkable" volume. The Author is Editorial Secretary of the British and Foreign Bible Society, and indeed a worthy writer, and raiser of the standard "Let us now praise famous men." Probably few to-day would be able to reply to the enquiry, "Who were the Clapham Sect?" Mr. Patten tells how the movement—movement of the Holy Spirit in Great Britain—touched the affairs of men in many lands, and brought freedom to an enslaved race. Among these "Remarkable Men" were Wilberforce, Lord Teignmouth, Granville Sharp, Henry Thornton and Sir Thomas Fowell Buxton. There can be little doubt that these, and others, laid the foundations of interchurch goodwill which led in 1846 to the Evangelical Alliance, the Centenary of which is about to be celebrated. We warmly commend Mr. Patten's volume to all, especially to those who regard "the place and influence of the Bible" as "the Book of Freedom for all men and nations."

Books for review under this heading should be forwarded to the Editor, EVANGELICAL CHRISTENDOM, *30, Bedford Place, Russell Square, W.C.1.*